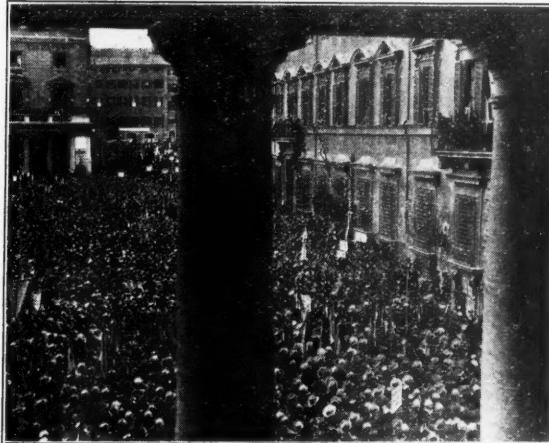


THE DEFENDER

MAGAZINE

A Storm At "Sea"



THE word "sea" in the first verse of the thirteenth chapter of Revelation refers to the commotion which will be existing among the millions of earth in the end-time of this age—like the tossing of angry waves in the ocean. Out of these billows of disorder and confusion, the prophecies declare that strong men will arise in various nations, who will eventually prostrate themselves at the feet of one man—Antichrist. Because of the present turmoil, it is not an extraordinary thing for an European dictator to speak before audiences of fifty to one hundred thousand persons, by means of modern public address systems. The human family is being stampeded first one way and then another. Above, is a picture of Mussolini addressing a "sea" of upturned faces.

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NO. X

THE DEFENDER MAGAZINE MAY WELL BE CALLED A PROPHETIC "VOICE
CRYING IN THE WILDERNESS"

Gerald B. Winrod, Editor

A MESSAGE TO PREACHERS

APPROXIMATELY eight thousand pastors, representing all denominational groups, are among the subscribers to this Magazine.

Practically all of this number are evangelical in faith and practice, true to the fundamentals of New Testament Christianity. Few of the Liberal school of theology would find anything to interest them in these columns.

You, my Brethren, stand for the same granite principles which have made the Church the great power in the earth, that it has been since its birthday at Pentecost. You represent the type of men who have built all of the large denominations.

Modernism builds no churches because it is negative; it either compromises, or denies, at every vital point. It filches, it builds on foundations laid by others, it destroys, it is not constructive.

Modernism already sustains intimate relations with questionable political policies—Radicalism, Socialism, and Communism. One example of this may be observed in the personnel and activities of the Federal Council of Churches which have characterized that body during the last few years.

Modernism and its by-products are breaking down the spiritual resistance of the Church. Like leeches, agencies are sucking the blood out of its veins, leaving the Church a pale, weak, emaciated, impotent thing, incapable of reproducing its kind through vigorous evangelism.

Ultimately, gentlemen, the clergy will find itself divided into two groups: (1) Those who are DEFENDING the old Faith, and (2) Those who are DESTROYING the old Faith.

THE LINE IS BEING RAPIDLY DRAWN BETWEEN DEFENDERS AND DESTROYERS!

As the clammy hand of apostasy continues to be pushed down upon the Church, it will be up to us who are true to Apostolic principles to hold high the flaming torch of Gospel truth, bearing in mind that we are associating with *fine people*—because in all periods of declension, the Lord has had His

faithful witnesses who have preferred death rather than to compromise one iota with the Devil's inventions.

Already your mind has darted back across the centuries to such illustrious characters as Augustine, Wyclif, Tyndal, Latimer, Savonarola, Huss, Joan of Arc, Luther, Calvin, the French Huguenots, Knox, Arminius, Madame Guyon, Bunyan, Wesley, Edwards, Muller, Finney, Moody and Spurgeon.

BRETHREN, WE ARE IN GOOD COMPANY! THEREFORE, WE HAVE REPUTATIONS OF CHRISTIAN HEROISM TO SUSTAIN.

This royal line of courageous souls have asserted their strength in every crisis of Church history. These men and women have suffered much persecution and endured many hardships, but they have steadfastly refused to lower the torch.

The one encouraging sign in the present dark hour is the fact that there are a few thousand faithful Preachers in the United States who are now animated by this heroic spirit of the ages.

True, they are not organized into a solid mass. Nor do they have many avenues through which to express themselves in contacting the public mind. Persecution is already pinching some of them. But they possess a right attitude in their hearts.

There are some things that cannot be organized, such as faith, love, patriotism, emotion and Christian heroism. Thus it is, with the feeling that dominates the suffering ministry today; it is a matter of heart attitude, a state of mind, a quality of soul.

So, Brethren, regardless of the ecclesiastical label we wear, or the denominational badge that we bear upon our bosom, let us stand fast, UNITED IN PURPOSE, at-one in heart, big enough to overlook petty differences, resolute on the proposition that regardless of the cost we will be true to our convictions.

For, mark you, this crisis through which the Church is passing is worldwide. You know very well what Christians are enduring right now in Russia—millions slaughtered for the Faith during the last seventeen years, sur-

passing even the cruelties endured in the days of Nero! The same forces that crucified Christ are today trying to crucify His Church.

During the last few months the Protestant clergy has been put to the extreme test in Germany, according to press reports.

Religious liberty is in jeopardy in all parts of the world. Intellectual Paganism is carrying whole nations on its bosom.

Here in the United States, this thing has not yet taken a turn toward *physical* persecution, although the *mental* torture that some preachers are enduring at the hands of the Modernistic leaders of their denominations is just as intolerant as though it was physical, and in some instances almost as painful!

There is an anti-God, anti-Bible, anti-Christ attack existing today against Christianity in general and Christian Believers in particular. And before this thing exhausts itself, I predict that it will effect the entire world in an attempt to divert the Gospel stream from its true course.

The holocaust in Russia is only a small part of the international conspiracy which exists. Whether or not we like to think of it, true Bible Religion is on the DEFENSIVE today. Think of one hundred preachers being shot down in cold blood, their nude bodies falling into a snow bank, a photograph of which appeared in a recent authentic book written by a man who visited Russia in 1930!

I have no desire to exaggerate in looking, with you, into the future. But we need to begin to brace ourselves to be ready for the inevitable emergency which is certain to develop as the spirit of Antichrist continues to fill the earth.

*Faith of our fathers, living still
In spite of dungeon, fire and sword;
O how our hearts beat high with joy
Whene'er we hear that glorious Word.
Faith of our fathers! holy faith,
We will be true to thee till death.*

Gerald B. Knrod

IN REMEMBRANCE

Of one of the greatest characters in the history of the United States, we are this month commemorating his birthday.

The 22nd day of February flags will line the streets of all cities, children in School will be reminded of the Father of our country, and this God-fearing historic figure will be remembered throughout the land.

The first President of our nation was a praying statesman. If a problem too serious and complicated would arise, George Washington would drop to his knees and pray to God for His divine guidance concerning the situation.

This country was founded by pray-



ing citizens and statesmen. Oh, if only today, officials of the various branches

of our government, would follow the example of our forefathers, and pause in their busy lives and ask for divine help from a sincere heart! This would not only help solve many of the difficult problems facing the nation today, but would be in accord with real American tradition.

Christian friends, let us more than ever before, remember to pray for our Heavenly Father's protection and guidance for the President of our beloved country and all the officials of the nation. May God direct all their actions.

Remember we find recorded in the Epistle of James we should "pray one for another".

THE DEFENDER MAGAZINE

Defenders' Song, "Faith of Our Fathers"

Defenders' Motto, "Back to the Bible"

The So-called "Protocol Trial" of Switzerland

A Letter to the Defender Family from London by Gerald B. Winrod

I SPENT several hours yesterday in the British Museum. In addition to the large collection of objects assembled in this imposing structure from many places over the earth, the Museum also contains a library of several million volumes and manuscripts.

Many of the books are ancient and rare. Among the most famous writings to be found anywhere in the Museum is that strange compilation of twenty-eight documents known as the "Protocols of the Wise Men of Zion". The Superintendent of the Library told me that he constantly receives inquiries from all parts of the world regarding this volume which was first published in the Russian language in the year 1905 by the Russian scholar Sergey Aleksandrovich Nilus.

I was given permission to handle this book with my own hands—a book which has been called the "Bible of the Antichrist." Its catalogue mark in the library is C 37.e.31.

I was also shown an English translation by Mr. Victor Marsden, former press agent to the Prince of Wales, who was the representative of the *London Morning Post* in Moscow seventeen years ago at the time of the Bolshevik revolution. Mr. Marsden regarded the Protocols as being authentic and believed that they contained the only rational explanation for the origin of international Communism.

It is reliably reported that copies of the Protocols were first circulated privately within the ranks of the little clique of internationalists (who are seeking to ruin all Gentile nations) in 1897, in the French language, at a meeting in Switzerland. From that time until the present hour, the plot which the documents disclose has been fulfilled step by step.

Revolution and Depression Planned

Of great significance is the fact that the conspirators are quoted in the Protocols as saying that at the proper time they would "create a universal, economic crisis" that would throw millions of unemployed men upon the streets, exactly as the crash of the stock markets occurred late in 1929.

The newspapers tell us to

day that the cause of the depression is a mystery. A study of the Protocols makes the matter appear less mysterious.

Persons who have studied deeply into the subversive influences now at work in continental Europe declare that a woman delivered a copy of the Protocols from the secret archives of the conspirators in Paris, to Professor Nilus, who published them in 1905 as a warning to the Russian people of the impending revolution which was about to be launched as a part of the program to uproot the nations.

The storm hit Russia exactly as Nilus had warned; a Jewish dictatorship was set up in Moscow, the Gentile population was subjected to the most inhuman treatment, and it became a crime punishable by death to own a copy of the Protocols. Had Russia heeded the warning of Nilus, the world would not be cursed with the menace of international Bolshevism as we know it today.

A Russian preacher here in Europe, whom I know quite well was sentenced to die in front of a Red firing-squad a few years ago because he was found possessing a copy of these documents. By a miracle he was delivered. He later escaped from his native country and is today engaged in missionary work near the Russian border.

The copy of the Nilus book which I saw yesterday was received by the British Museum on August 10, 1906. It was purchased by the Museum through usual trade channels and there was nothing extraordinary about the manner in which it reached the shelves of England's greatest library. Next to the Bible, it is perhaps the most dis-

cussed book in the world today.

The Bern "Trial"

Swiss Jews recently brought the Protocols into international prominence by a great publicity stunt which they sponsored in the form of a "trial" in Bern, Switzerland. By careful planning they were able to produce a large amount of adverse publicity for those who have taken the time and trouble to inform themselves regarding what is going on behind the scenes in connection with world affairs.

They seized upon the Bern circumstance as an opportunity to discredit the Protocols, and millions of people all over the world were bewildered by the confusing newspaper headlines which resulted. But when the history of the Bern "trial" is fully known, the whole matter takes on an entirely different appearance.

The background of the situation may be summed up briefly as follows:

In the local canton of Bern a law has been enacted against the circulation of literature of a demoralizing or degrading character.

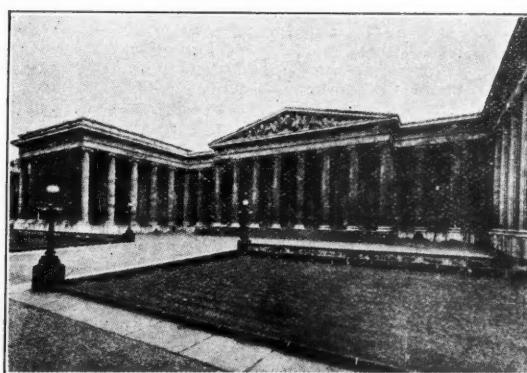
Five Swiss patriots, members of the organization known as the "National Front", were arrested under the provisions of this law for selling the Protocols on the streets of Bern. Charges were brought against them by two plaintiffs—leaders of the local synagogue of Bern and the Jewish "Union of Political Communities of Switzerland." This occurred more than a year ago.

Instead of a trial by jury, it was arranged that the defendants (who lived in poverty and were without funds to defend themselves) should be tried before a Judge who is known to be a Social Democrat—a radical Socialist.

Finally the five men were able to engage legal help but it developed that their lawyer was evidently under the control of the powerful Jewish interests who were prosecuting the case.

Up until three or four days before the matter was scheduled to come before the Judge, absolutely nothing was done to prepare a case for the defendants. Meanwhile, Jews of international reputation, including Chaim Weizman and the Grand Rabbi of Sweden, were being brought to Bern to testify.

—Turn To Page 15.



ADDRESS ALL COMMUNICATIONS, except those relating to advertising, to THE DEFENDER MAGAZINE, Wichita, Kansas. For advertising information write to The Religious Press Association, 325 N. Thirteenth Street, Philadelphia, Pa. Entered as second-class matter January 22, 1927, with the Post Office at Wichita under Act of March 3, 1879.

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ITEMS of INTEREST to DEFENDERS

A PRESS REPORT from Russia tells of six farmers being sentenced to death, and twenty others given long prison sentences, for failing to look after their cotton crops properly. A press report from Denver, Colorado tells of a farmer in Kit Carson County by the name of W. B. Korthas, being sent to Leavenworth prison for eighteen months because he "claimed to the government that he raised more pigs in 1932 and 1933 than he actually raised."

* * * *

SOCIALISM carried to its logical end leads to Communism (involving the destruction of property rights and personal liberties). Confirming this fact, it is important to notice that when the National Executive Committee of the Socialist Party met in Boston recently, it "approved in principle the proposal for a united front with the Communists", according to press dispatches.

* * * *

AFTER several Roman Catholic priests were killed and their bodies chopped into chunks during the revolutionary outbreaks in Spain of the last few weeks, the Pope's official newspaper published in Vatican City said ironically: "It cannot be hoped that the political world will act against such monstrosities, because the political world acts only when crimes are connected with political objectives. In Spain the victims were only obscure priests."

* * * *

IT IS but a short step from Russia to Alaska. When the Reds get ready to strike with their armies, this is thought to be one of the first places they will invade. A press headline declares: "Russia Pushes Red Doctrine to Coast of Alaska."

* * * *

THERE ARE several Communist newspapers and magazines published in the United States. M. J. Olgin, Russian-born Jew, Editor of the New York "Morning Freibet" recently wrote: "We Communists say there is one way to abolish the capitalistic state, and that is to smash it by force; this means civil war."

* * * *

GREGORY ZINOYIEV, powerful apostate Jew of the Moscow dictatorship says: "We hope that the party will step by step, conquer the proletarian forces of America and in the not distant future raise the Red Flag over the White House."

* * * *

THE JEWISH "Anti-Defamation League", with headquarters in Chicago, is reported to be a very active organization. It recently circulated a letter against Scribners for publishing a

book entitled "The Conquest of a Continent" because the author declares: "National problems are in the end racial problems." Their letter says: "We are interested in stifling the sale of this book."

* * * *

MR. SAMUEL ROTH, a noted Jew, formerly editor of the monthly organ of the Zionist Movement, has written a three-dollar book entitled "Jews Must Live" in which he unmercifully exposes what he calls the "subversive" traits of many leaders of his race. He says: "We see the Jew, then, in business, as promoter, money-lender, salesman for excellence, the author and chief instigator of a system of credit by which a nation-wide usury rises like a ghoul with a million hands... These Levys who make money simply by lending it shrewdly at a tremendous heart-eating interest, it is not in their miserable souls to bring anything into existence, nor is it in their hearts to sustain the life of those bright beautiful things which have been brought into the world by others."

* * * *

MRS. GRACE HOOKER mends and makes over worn-out Bibles and sends them to men and young men in prisons. The chaplain of one penitentiary writes that his prisoners are now asking for them. Mrs. Hooker requests Defender Readers to send old Bibles to her for this purpose. They may be addressed in care of Rev. H. H. Savage, D.D., First Baptist Church, Pontiac, Michigan.

* * * *

AT A COST of \$350,000.00 of taxpayer's money, the President has had the Executive Offices of the White House remodeled.

* * * *

WHEN Huey Long's political forces won their last smashing victory in Louisiana, the Washington politicians proceeded to cut down the State's supply of relief money. Long replied: "There is just one thing I would like to see done and that is for Roosevelt or Ike to issue a statement saying that Louisiana is no longer a part of the United States government, and I guarantee in ten days forty-seven other States would be clamoring for the same ruling."

* * * *

THERE ARE indications that Roosevelt has begun to realize that the radical forces which he has turned loose may even get beyond his control in spite of his tremendous popularity. Donald Richberg, the President's new right hand man who was the first to attach the term "revolution" to Roosevelt's election, has calmed down considerably in some of his late speeches. He recently warned that there is danger of an army of laboring men mobil-

izing for "DIRECT ACTION" in the United States.

* * * *

THE PROBLEM of drunk driving was recently put squarely up to the President by Elizabeth Tilton, president of the Women's National Committee for Education Against Alcohol. Because Roosevelt was largely responsible for the repeal of the Eighteenth Amendment, the women requested him to launch a publicity campaign taking these words as a slogan: "Don't Drink and Drive."

* * * *

RELIGIOUS "Liberals" have for years clothed old phrases with new, deceptive meanings. Example: "Christ was divine in the same sense that all men are divine." Political "Liberals" resort to the same practice. Example: Roosevelt's recent speech praising his pet Socialistic child, the TVA experiment of government competition with private business in the Southland, when he referred to "Rugged Community Individualism". A complete misuse of the term Rugged Individualism! He might as well have said "Democratic Communism".

* * * *

WHEN the Washington bureaucracy confiscated the private gold of American citizens, Miss Edith M. Thomas of Denver notified Washington that she was holding a certain quantity and refused to hand it over. Weeks went by and finally last month Miss Thomas, daughter of a late United States Senator, decided to yield and she exchanged her money for pieces of paper called currency.

* * * *

METHODIST LEADERS announce that their denomination is establishing a new Conference to be known as the "Methodist Episcopal Church of Germany." For fifty years the work of Methodism in Germany has been handled as a foreign missionary enterprise, but under the present German government, Church leaders now find it possible to mould the activities of the denomination into an independent Protestant unit.

* * * *

SAYS LLOYD GEORGE, "The world is a jungle. The nations are prowling, snarling and baring their teeth at each other. They are licking their wounds now and refilling their veins. Any moment a mistaken gesture or misunderstood arrangement may make them spring again at each other's throats."

* * * *

WHO OR WHAT caused the financial crash that produced the depression with all its suffering? An Associated Press report says this is still a mystery, a puzzle which no one has been able to solve satisfactorily.

A Mirror of Suffering Christianity in Russia

By Rev. John Johnson, General Director, Russia Inland Relief Mission.

JESUS foretold that His followers would be subjected to the crudest treatment; that they would be persecuted, and despised by the world; this, in spite of their virtue, love for God, and righteous way of living.

This prophecy has been fulfilled to the letter, thus confirming Him as the Son of God, because He knows the end from the beginning.

The persecution of the real disciples of Jesus Christ has continued and will continue until His second coming. The Lord stated that in the world the true believers would have tribulation. Especially has this been true the last seventeen years of believers in Soviet Russia. Since the Bolsheviks have gained control there has been a systematic persecution of Christians going on day and night in that unfortunate land. The Bolsheviks openly boast that within the next few years they will wipe out every remembrance of God, Christ, and Christianity; in short everything pertaining to religion in any form.

Under this demonized system of political tyranny the followers of Jesus Christ are undergoing the severest trial of their faith. They are restricted on every side, the least infraction of the law brings upon them swift retribution at the hands of the wicked tyrants. Prison, exile, torture, secret murder—these are the instruments of cruelty used to annihilate the Christians in Russia.

Authentic Information

It comes as a tremendous shock to us who possess authentic knowledge of conditions in Russia when we see many people in America and elsewhere doubting these facts and even trying to propagate that everything is going peacefully in that country. Among those who thus lend their moral support to the atheistic government of Russia are some so-called Christian leaders, who have forsaken their allegiance to Christ, and are spreading reports that the Bolsheviks are trying to apply the principles of Jesus Christ to the practical living conditions of the Russian people. This is as black a lie as has ever come out of hell.

It is quite superfluous for us to point out that all such statements are mere expressions of opinion, not founded upon fact, therefore erroneous and deceitful. It is a matter of universal knowledge that Communism, as practiced in Russia, is ungodly in its very nature, of the spirit of Antichrist, and opposed to all forms of moral and social life as we know it in the United States. The Word of God plainly speaks of them in these words: "But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isaiah 57:20,21. You cannot expect to get anything good out of Communism.

This article has been prepared for *The Defender* in order to warn and

enlighten the Christian people of our country. And in order to support the assertions made herein against the awful terror of Communism we caused to be published in these columns last month two pictures of a Christian couple, who because of their faith in Jesus Christ had been exiled to Siberia. In miniature they represent the collective suffering of the masses of Christians in Russia. Pitiful as their condition appears it is by no means the extreme depth of physical torture endured by many. The first picture was taken several years ago, the second very recently. At a glance one may see the terrific contrast occasioned by the cruel hatred of the Bolsheviks against these simple-hearted followers of Jesus Christ.

We are also presenting translations of two letters just received from Russia which throw additional light upon the reason why so complete a transformation can be made in human beings when they are persecuted and deprived of means of making a livelihood. They are from two preachers who have been through similar sufferings as the couple in the pictures. The Brother who sent us the second picture stated that there were 40,000,000 Christians now in exile in Soviet Russia, and that they are actual slaves to the Communistic regime in Moscow. In spite of Moscow's rigid censorship, information like this given below leaks out.

The First Letter

"With your letter in which you informed us concerning the twenty dollars that you sent us, you have gladdened me and my family. In this we see the great mercy of God and your brotherly love toward us. The fact is that I have been sick for nearly a month. I suffer great pain. I cannot work nor lay down in bed. They did not pay me one cent during the month I was sick. Though my pay is very small they do not give me even this. (In Russia if a worker is sick they say he receives his full pay just the same. But here is evidence that such is not the case. The Russian government fails to live up to its promises.) Beside this I spent much for treatment. My Father knowing my need sent me your help.

"For my month's pay it is only possible to buy in the market what we can buy in Torgsin for three dollars. Your relief was sent in accordance to the will of God, and in due time.

"We are now living in quarters that accommodate seven persons in a room thirty meters square. Our furniture consists of two children's beds, one iron bed for grown ups, and two wooden tables, very small.

"All that we possessed before, my wife traded for food while I was in exile. So we practically have nothing to put on to wear. But now by the mercy of the Lord we were enabled to buy some goods for a suit for myself, and some cloth for a dress for our eldest daughter.

"To-day I received word from the city to which I was exiled that one of the exiled brothers there died of star-

vation. It is a pity that help could not have been sent him in time.

"Greetings from me, my family and all that are living with me, to all that are with you in the Lord." I.N.S.

Letter Number Two

"Peace to you dear brother Johnson! I greet you and your dear family by the love of Christ and wish you most great happiness in your life. Also we wish to thank you for the remittance which we received on June 8, 1934, and already have written you about it, but did not receive your answer.

"I have not written you concerning our needs and sufferings but now the hour has come when I must describe to you my great affliction.

"I am an exile for the sake of the Lord. At the present the winter is approaching. I suffer with kidney disease and it is very hard for me to work and there are no means for treatment. My wife and children are also very sickly because of lack of food. Besides this we are all without any extra clothing and without footwear. If it is necessary to take a bath or change to clean clothing the children must sit naked until their clothes can be washed and dried. So it is with us. We have no overcoats nor bedding. In what we walk during the day we sleep during the night. All my family sleep on the floor in their ragged clothes, because we have no beds. Because of my sickness I sleep on a wooden cot without a mattress or blanket, just on bare boards, or sometimes spreading my clothes under me in which I walk during the day.

"My dear brother these words are true. If you doubt them then brother W. I., who visited us and has seen our plight can bear testimonies to these facts. (The Brother referred to is in Russia and personally known to me).

"When I come home my children always ask me: 'Father is there anything from Brother Johnson'. And I answer 'No'. Then they want to know when he will send them something. I tell them to pray for you, and all that are with you.

"Please take these needs of ours into your heart and help us whenever you can. Please do not forget us. May the living Lord bless you and help you in this work for the sufferers of Christ in Russia. We are not losing hope in your love.

"With hearty greetings to all, your humble brother in the Lord." A.D.T.

Christian Slaves

The above letters, and the pictures mentioned represent millions of like suffering Christians in Russia, who in their dire need, many indeed at the point of death,—are continually praying and pleading patiently, waiting for assistance from their brethren of other countries.

Be not deceived—Christians in Russia are slaves. They are hunted like animals, exiled like criminals, and subjected to every conceivable scheme of inhuman treatment. How long will God permit Moscow's Red Beast to go unchallenged? How long before God destroys it with a stroke of His anger?

Revival, The Cure For Revolt

By Rev. F. H. Johnson, Baptist Minister, Montrose, Pa.

THE hour is one of confusion. And nowhere is that confusion more apparent or pitiful than in the church. As one harkens to the teaching of religious leaders, one realizes that there are two dominant conceptions of the church's position in the world, which they advocate as her present duty.

One of these is that the attainments of the church must be *intellectual*—that we must adapt our faith to the needs of this age. The other idea is, that the attitude of the church toward the world must be *social*.

To my mind, both of these conceptions are wrong.

This is an age of intellectual boasting; but not one of genuine intellectuality. It is true that great material progress has been made by the scientists of this age, that they have built up a mechanistic world, wherein they travel faster, see farther and talk louder. But it is doubtful whether, where they go or what they see, has added anything of enduring value to this generation. Of what value is it that we can speak across a continent, instead of a room, if we have nothing of comparable importance to say? One rather feels that it may be true of this age that it has "gained the world (conquered its laws and chemicals) and lost its soul" (the power to think deeply and feel strongly).

In the midst of this wobbling generation, is the church, weakly trying to ape it. Many of her self-appointed leaders are telling us that her ministers must be trained by the best educational methods to cope with modern problems. And the schools and seminaries have expanded their courses and sent out great numbers of graduates with just this kind of training. Yet the fact is patent, that the church does not and cannot settle the problems of this age with this kind of equipment. When she is called upon to mediate the disputes of capital and labor or race differences, or social justice, or international relationships, her failure would be ludicrous if not so pathetic.

But there is no cause for wonderment. When that which professes to be the church denies her appointed place as a Divine body, commissioned to interpret the spiritual laws of life and to make Christ known as the One through Whom men may possess life, and in Whom is the unity of the race, then what she does or says is of no more value than what any other simply good, but relatively useless, group of society attempts. *When she substitutes intellectual attainments for spiritual power and a social program for the gospel message, then all her acts become merely comparative.*

God ordained the church to be the medium of His superlative work. She is on earth to do the *one thing* which no other institution on earth can do.

She is not to be a competitor in morality or philosophy, but rather the conveyor of spiritual and eternal life. Too long have the ideas of scholarship and science held men back from proclaiming the simple but virile gospel message. There are plenty of intellectually respectable things about which modern scholarship knows nothing. There are multitudes of facts in the world which cannot be measured in a test tube or run into a mathematical syllogism.

We do not need to know how to adapt our faith to the needs of this age. What we need is a faith that will penetrate the pompous pride, mental inertia and downright sin of this age and transform and translate the individual with the knowledge of God.

That can only be brought to pass when we understand the true character of Christianity. It is not primarily an intellectual or moral challenge, but an emotional and spiritual dynamic. As the *appeal* of the gospel to the heart (the emotional nature) is acceded to, it brings spiritual life, and that life becomes the power of great faith, deep thinking and tremendous moral changes. It is faith which produces genuine intellectualism. Never does intellectualism produce faith. First faith, then knowledge. *If you wait to know all the problems, you will never have time to work the answers.*

The fact that Christianity is not an intellectual institution nor an educational program is easily demonstrable. When Paul wrote to the Corinthians concerning his ministry among them he reminded them that, "I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

What a contrast between the preaching of this man of God and much of the preaching of today! What a contrast between the determination of Paul to know nothing save Jesus Christ and Him crucified and the seeming determination of the modern preacher to know everything else save Jesus Christ and him crucified! What a contrast between Paul among these Corinthians, "in weakness, and in fear, and in much trembling" and the modern preacher's self-assured intellectuality! And what a contrast too between Paul's "demonstration of the Spirit and of power" and the modern preacher's inability to demonstrate anything along spiritual lines!

Too much of our Christian Faith (so-called) has stood in the wisdom of men, rather than in the power of God. Great challenges have been hurled at the church that her Faith was not reasonable and that her gospel made no ap-

peal to genuine intellects. Would-be scholars and scientists have taken up snatches of the Divine Revelation and told the world that it was not true. We have been told that Genesis was a myth and Revelation a mystery and much that lay between was merely the mud of superstitious minds. Thus the Devil has tricked Believers into thinking that they must answer with man's wisdom. And so we have that curious cross between human wisdom and human conceit known as the *intelligentsia*.

Some of us have learned the difference between schooling and education. We have since learned that a man may exhaust the alphabet with letters after his name and yet have no more intellect than his own self-chosen protoplasmic ancestors. The sterility of much schooling is often only equalled by the bewildered conceit which it engenders. To know is not to be saved; but to be saved is to really know.

The reason we know the Genesis account of the beginning of human sin is true, is because we see human sin going on in the same course today. Human sin began with the twofold act of questioning God's Word, and seeking knowledge apart from Him. Our modern age can't find any newer diversion than the old, old sin of the ages! This great modern age still mumbles the Devil's old lie—"Hath God said?" And this great enlightened age still picks the fruit of the tree of the knowledge of good and evil, because it is a tree to be desired to make one wise, and knows not that "God hath made foolish the wisdom of this world."

All the intellectual appeals of all the pulpits on earth will get no response from the natural man that will bring him one step nearer God. The Gospel—the relating of the simple facts of the Divine story—is the only power of God unto salvation. To be sure it will cause a new crucifixion. The answer our Lord got to His appeal was the cross,

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and this modern age will crucify the true messenger of the Gospel upon a cross of its intellectualism. But what matter? Thus is the power of God seen in human weakness. Too long have we tried to meet argument with argument, mental questions with mental acumen and forgotten to meet the old sin and doubt of the human heart with a confession of Him who is the Faithful and True Witness—faithful to God and true to us.

Let there be more preaching Christ and less of creeds, more Theos and less theology, more Faith and less brains, as such. Difficulties there will be. But difficulties are the reason for faith and a means of its display.

Jesus met Martha in the most perplexing and trying experience of her life. She could not understand why He had not come when she sent for Him. She could not understand why her brother had died. And when Jesus spoke to her of the resurrection and told her that He was the resurrection and the life, she could not understand that either. But she didn't try. She said, rather, "Yea, Lord": (and no one can ever say "Yea, Lord", and then refuse to believe His Word) "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." Jesus did not press the matter any further. He asked

for no greater intellectual apprehension of matters concerning His providence, nor life and death nor yet of the resurrection of which He had spoken. Her faith in Him was enough.

The church of Christ today needs a renewed confession of Him and a revival of the meaning of His commission to Martha for the world.

Jesus summed up the whole matter in a single sentence, when, in Luke 12: 14 He asked the question, "Who made me a judge or a divider over you?" He did not mean to intimate that He had no interest or authority in material matters. But did mean to suggest that He and His church were not to be concerned with the settlement of material and social matters, which are but effects, but rather were they to be concerned with spiritual matters which are the source of all true living and social adjustment. To attempt to settle things for selfish men is to make for further strife. But to supersede selfishness with Christliness is to make for peace.

Our commission then is not to popularize the gospel nor socialize the world but preach Christ to the saving of them that believe. For Christianity is proved transcendent by its own existence, since if it were not here no one would ever believe it a possibility.

CLAY IN DANIEL'S IMAGE

By Rev. Merton Snow, Danville, Quebec.

ONE of the best answers God's people have to give the skeptic is the second chapter of Daniel. There, in prophetic imagery, God caused to be traced the rise and fall of four great empires—three of them told in advance.

As yet none who have espoused the views that the book of Daniel was written *after* the four great empires had all found place in history, have explained how it could be that Alexander the Great, met by the high priest as he neared Jerusalem in his conquering career, had the book of Daniel opened to him (according to the historian Josephus) causing him to believe that he was himself a prophetic figure.

Daniel Wrote History in Advance

God holds sovereignty over nations, raising up whom He will, abasing whom He selects for abasement. God knows in advance whom He will exalt and whom He will cast down. One of the outstanding proofs of God's existence is the faithfulness with which the prophetic program comes true as He has revealed it in the Scriptures.

In Daniel, second chapter, is the dream God gave to Nebuchadnezzar. The monarch learned through Daniel two things, (1) The sovereignty of the Holy Land and that the earth had definitely passed out of Jewish hands to the Gentiles, because of Israel's sins; (2) That sovereignty would be limited to four coming Gentile empires, after which the promise made to Abram would come true.

Thus Daniel II measures the times of the Gentiles, and measuring their exaltation it also measures the punishment of Israel.

There were five metals in the image, each representing a nation which Daniel said would come later. Head of gold (Babylon), breast of silver (Medo-Persia), thighs of brass (Greece), legs of iron (Rome), and feet of iron and clay. History has brought the present generation down to the feet where we find ourselves today. There is general agreement regarding the nations represented by the first four metals, but it is the clay in which this treatise is primarily interested.

A. B. C.

This description may be called the "A. B. C. of Prophecy" because it contains the foundation truths upon which all prophecy having to do with the nations is builded, and without which its mass is unintelligible. Other prophecies may add to and elaborate upon this revelation, but none may be interpreted out of harmony with it without leading the expositor into hopeless confusion of thought.

The "A. B. C. of Prophecy" tells us that Babylon was to be succeeded by Medo-Persia, Persia by Grecia, and Grecia by Rome, and that Rome in turn would give way to the kingdom of God upon the earth. (See Daniel 7 involving Christ's return.)

Rome, though in a shattered condition, still holds prophetic title to the dominion of earth, and must need do so until the end of the age comes, for the "Stone (Christ) cut out of the mountain without hands" is to smite

the Prophetic Image upon the feet. Thus, the Lord will destroy the last system of Gentile government when He establishes His reign on earth. *The Roman spirit is demonstrated today by Fascism, and will be kept alive until He comes whose "right it is to reign". Fascism is therefore prophetic.*

The legs of the image—representing Roman imperial government—taper to the feet and toes, ten in number, representing the last ten Gentile nations. The feet and toes are iron even as the legs, but there is a fatal admixture of clay in this last expression of the image. The weakening of the clay characterized this final manifestation of Roman and Gentile sovereignty in the earth. It prepares the way for the successful attack of the Stone which smites and destroys the image.

Different Interpretations

Some say that the ten kingdoms arose centuries ago, soon after the breakup of the old Roman empire, although the fact that thirty-five distinct lists compassing twenty-eight different kingdoms have been compiled does not lend great strength to this plea, and the necessity of saying "about ten" blunts the edge of prophetic enthusiasm.

Others declare that the ten toes are the final age-end expression of the Roman phase of the image which shall arise after a prolonged shattered state, which shall give to the earth the Beast described in the book of Revelation, who shall oppose Christ at His coming and be destroyed by the power of His might. Signs are not lacking today to give comfort to these expositors, for the pressure of the times is indeed forcing the European States together and Communism has called into being Fascism to oppose it so as to maintain government against disorder and revolution. The future will decide.

X. Y. Z.

Such is the "A. B. C. Prophecy" and with it most readers are quite familiar. But we are concerned in this article with the "X. Y. Z." the final phase of this "A. B. C. Prophecy".

The image is a prophecy of the movement of nations—everyone Gentile. The dream in its entirety is a prophecy of nations—four within the image, and one, the triumphant fifth which is to fill the whole earth—outside the image, and therefore non-Gentile. The wrestling match depicted is a trial of strength between the representatives of non-Israelitish nations and purified Israel headed by her true Messiah-King. After Christ's return the Jew will be entirely different than we know him today.

Each nation in the image is represented by a kind of metal. The gold is Babylon, the silver is Medo-Persia, the brass is Grecia, the iron is Rome. Logically then the clay, which is also defined as a metal by the lexicographers, represents another people—not a nation as the others because the clay is not distinct, following the iron in succession as other metals have followed one another, but a people who are mixed with the final phase of the Roman empire.

Clay Represented by Jews

Only one people is spoken of by the
—Turn To Page 8.

CLAY.

From Page 7.

Book of God under the figure of clay. Jeremiah 18:1-6 records the story of a people who are put on the wheel of the potter, and who though broken, will be thus reshaped into a glorious vessel. And the quotation closes, "Behold as the clay is in the potter's hand so are ye in mine hand, O house of Israel". She who is likened to the clay has been shaped into a vessel once but broken. God will reshape her into a new vessel. Jeremiah here is speaking of the same thing that Daniel speaks of when he speaks of the "Stone" filled the earth. And the "clay" people in the image are now doing work that mars the feet and toes of that image.

God Almighty deliberately scattered Israel into all nations because of Israel's sin and now they are a "curse". In all nations and with a peculiar genius for the fields of poitics, religion, economics, philosophy and finance, wherever they are, their representatives today are pressing to the fore with their Israelitish ideas.

Neither Gentile governments nor Israel can be long triumphant through admixture. One defeats the other and the result is chaos. Iron and clay (Gentile and Jew) in the feet of the image; they will not cling to one another. The clay weakens to iron. And this gives point to the phrase coined sometime ago, "Christ or Chaos". The only hope for Israel and the world is Christ. Without Him we have chaos.

Everywhere one goes today one will find Socialistic ideas fomenting revolution—ideas originally given to the world by representatives of the Jewish people. Clay destroying iron! Everywhere we go today if we should look behind the screen we would find representatives of a Jewish-controlled Soviet Union stirring the deadly brew of industrial and mass unrest. Ask Mussolini, ask Hitler! They know, and they went into power opposing the wave of Jewish Communism which was sweeping their lands. Ask the statesmen of a hundred nations if you will, and the answer must be truthfully the same.

The fact that Trotsky, exiled Jewish leader of the Russian revolution, has recently been thrust out of France because he is found to have organized a Fourth Internationale, with offices in principal cities all over the world with the direct purpose of fomenting world revolution, is only a symbol for the situation as a whole. The attack of Jewish radicals against Gentile ideals produces depression, panic and the palsy of death to governments.

World plot there may or may not be, but a war between ideals is very definitely going on, and the driving purpose will eventually bring the nations to Palestine and Armageddon. Dominion cannot pass to God's ancient people without Christ.

The X. Y. Z. of the A. B. C. Prophecy tells a story of an exiled people sent into the world afar for a definite purpose, they in turn to punish Gentiledom, even as the Gentiles punished them, and for the same reason—SIN. Israel thought she could sin and "get away with it", and God's answer was Nebuchadnezzar and the dream image

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of Daniel's second chapter. We Gentiles, cocky over our place in the sun, have thought we could succeed where the Hebrews failed, but God's answer is a "curse" in the presence of that very people whom He scattered among us a long time ago. And thus history repeats itself, and thus God's majesty is sustained.

The Olivet Prophetic Discourse

An Exposition of Matthew Twenty-Four and Twenty-Five

By Mel Morris, Founder of the Bible Cyclorama, Houston, Texas.

THE great Olivet Prophetic Discourse as recorded in Matthew 24 and 25 was delivered by Christ to His twelve disciples late Tuesday afternoon of the last day of His public ministry just prior to the end of the 69th week of Daniel when He was to be "cut off", crucified. The translators should not have divided this Discourse into two chapters because it sets forth a single prophetic message portraying the events of the 70th week of Daniel in their chronological order.

The disciples' three-fold question which prompted this Discourse was "Jewish" and required a "Jewish" answer. Therefore, the interpretation of the Olivet Discourse is the Jew—in fact it is a Jewish prophecy and has to do with literal Israel.

The Church,—the mystery hid in God,—set in the parenthetical period between the 69th and 70th week of Daniel, is not seen in the interpretation of this Discourse, but applications may be made, which, of course, is permissible in certain forms of Bible exposition.

By comparing the inspired versions of the Olivet Discourse as recorded by Matthew, Mark and Luke, differences will be noted and by careful study the scope and design of each may be discovered, thus eliminating the idea of mere repetition in Scripture. Luke's record is based upon a two-fold question and omits all reference to Christ's "coming". Matthew's record is based upon a three-fold question and omits all reference to the destruction of the buildings of the Temple and City of Jerusalem. "When shall these things (destruction of Temple and Jerusalem) be?" is answered in Luke's account (Ch. 21:20-24) and was all fulfilled by 70 A. D. There were two Roman at-

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OLIVET.

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2. *The "Sign" Mark.* (vv. 3, 30). The second fold of the disciples' three-fold question was a request for "the sign" of His coming. Signs were given to the Jews, but never to the Church. "We walk by faith, not by sight." (2 Cor. 5:7). The Jews are to look for signs, and "the sign", while the Church listens for a "shout", the shout of the Lord. (1 Thes. 4:16).

3. *The "Age" Mark.* (v. 3). The last phrase of the three-fold question of the disciples, "the end of the world" is properly rendered "the consummation of the age". To what age did they refer? It is plain that they had in mind the Jewish age. Our age, the Gospel age or the dispensation of Grace, had not yet been ushered in. The Jewish age began at the death of Solomon when the kingdom was divided. Ten tribes seceded under Jeroboam and constituted the kingdom of Israel, which the world calls the "lost tribes". The two remaining tribes, Judah and Benjamin, formed the kingdom of Judah, and their descendants are very much in evidence today throughout the world. Thus, the Jewish age has not yet ended, even though time is not reckoned prophetically while they are scattered among the nations. The Jewish age will end after the rapture and the great tribulation, when the twelve tribes will be recovered, reunited and reestablished in their land, as the Kingdom age begins on earth.

4. *The "End" Mark.* (vv. 3, 6, 14). The third fold of the disciples' three-fold question was a request for the sign of "the end of the age." The "end time" phrases are exclusively Jewish and are set forth by Daniel thirteen times and have to do with his people, the Jews, during the "time of Jacob's trouble" (Jer. 30:4-7), or "the great tribulation". No part of the true Church will be on earth during the closing scenes of the Jewish age—the Bridegroom has promised to keep His Bride "from the hour of temptation" (Rev. 3:10), "the great tribulation." The "end of the age" phrase is the key in Matthew twenty-four that points very definitely to the "end" of the seventy weeks. The Greek word here is "aion" and not "kosmos" (world) and signifies dispensation or age. The dispensation of Grace or Church age had not yet been ushered in. The disciples wanted to know what was to be the sign of the "end of the Jewish age" in which they were then living. When the Jews rejected their King and His Kingdom the Jewish age was interrupted by the establishment of the Church and the inauguration of the Gospel age, and therefore is not complete nor ended. After the Church is "raptured" or caught up, the Jewish age will be revived, to continue seven years, then, shall the "end" come.

5. *The "Gospel of the Kingdom" Mark.* (v. 14). The Gospel of the Kingdom and the Gospel of the Grace of God are not the same. The Gospel of the Grace of God is the Gospel of Salvation which the Church proclaims in this dispensation of grace and is for all who believe on the Son of God, while the Gospel of the Kingdom is the message of repentance and the proclamation of the coming King to be

preached by the Jews (Rev. 7) "in all the world" after the Church has been caught up "and then shall the end come."

6. *The "Abomination of Desolation" Mark.* (v. 15). "The abomination of desolation, spoken of by Daniel the prophet", the image of the first Beast of Revelation thirteen, is connected with the "holy place"—a place very sacred to the Jews and never associated with the Church.

7. *The "Geographical" Mark.* (v. 16). The Lord Jesus identified the particular people referred to in His discourse by mentioning their home land—Judea. The Jews came forth from Judah and were settled in Judea, from which they were scattered and to which they will be regathered. "Then let him which is in Judea flee into the mountains."

8. *The "Sabbath Day" Mark.* (v. 20). The Sabbath Day is always associated with the Jews in the dispensation of the Law, while the Christian believer under Grace is identified with the Lord's Day. The distance of a flight would be limited if the Abomination of Desolation were set up on the Sabbath, as a Sabbath day's journey is less than a mile.

9. *The "Great Tribulation" Mark.* (v. 21). "The great tribulation" is a period of three and one-half years,—the last half of Daniel's 70th week, and is known as "the time of Jacob's trouble." It is never associated with the Church.

10. *The "Elect's" Mark.* (v. 22). The "elect" in this passage are the Christian Jews who are "elected", "preserved", and "sealed", to pass through "the great tribulation". The term "elect" in the Gospels always points to the Jewish remnant, while in the Epistles the term refers to Christians.

11. *The "Son of Man" Mark.* (vv. 27, 30, 39, 44, ch. 25:13) This title of Christ's, "the Son of Man", was never used in any of the Pauline Epistles which were addressed to the members of the Body of Christ. Christian believers are waiting the Heavenly call of "God's Son". (1 Thess. 1:9,10).

12. *The "Fig Tree" Mark.* (v. 32). The words of the Lord Jesus have made the parable of the fig tree stand for the Jewish nation. The budding of the fig tree proves that Summer is near. Likewise, when the events herein described are accomplished they will surely show Israel that He, the Son of Man, is soon to be revealed in clouds of glory.

13. *The "Race" or "Generation" Mark.* (v. 34). The Lord Jesus told the disciples that "this generation", meaning the Jewish race or nation, would not pass until all these things are fulfilled. That race is with us today in every land, and yet, as distinct from every people as when the Olivet Discourse was delivered nearly 2000 years ago. They have never been amalgamated nor exterminated.

14. *The "Uncertainty" Mark.* (v. 36) "No man knoweth the day or the hour" and similar Scriptural phrases always refer to Christ's coming in glory at the end of "the great tribulation". There is not a single Scripture that speaks of the uncertainty of the time of Christ's second coming that refers to His coming for His Bride, the Church.

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15. *The "Days of Noah"* Mark. (vv. 37-39). The flood marked the end of the antediluvian age: so Matthew 24 describes conditions at the very close of the Jewish age. Noah and his house were the believing remnant of that age and were saved through a great and sore judgment of God: so an elect Jewish remnant will be preserved through the great tribulation (Rev. 12:6,14). The unbelieving antediluvians were a type of the unbelieving Jews of the last days of the end time, living for themselves only, eating and drinking, marrying and giving in marriage, and knew not till the flood came and took them all away. The unbelieving Jews will meet the same fate when the Son of Man comes. Two shall be in the field, one shall be taken away in judgment and death as in the flood, the other left to enter the earthly Millennial Kingdom (v. 40). Two women shall be grinding at the mill, the one taken away in judgment and death, the other left for the Kingdom age. Noah and his family came forth from the ark onto an earth which had been swept clean by the besom of destruction, and entered into a new age; so the Godly Jewish remnant will pass through the great tribulation to a new age.

This illustration of Noah is not applicable to the Christian Church, for she is never to pass through a penal judgment. Her sins are all forgiven, having been judged and punished on the Cross. Our type is not Noah, who was subject to the judgment and passed through it; but Enoch, who was caught up to God before the flood began. The true Church will be translated before the 70th week begins.

16. *The "Watch"* Mark. (v. 42). The Jews are warned to "watch" for the "Son of Righteousness" who is to come at the end of Jacob's (Jews') time of trouble "with healing in His wings," while we believers gracefully "look" for the sudden appearance of the bright and beautiful Morning Star which is to come "in the twinkling of an eye" just before the 70th week is ushered in. "To watch" is to be wakeful and constantly on the alert serving as a watchman, while "to look" is to gaze for the purpose of seeing. "To them that LOOK for Him shall He appear the second time." (Heb. 9:28).

17. *The "Virgin"* Mark. (ch. 25:1-13) The virgins, as a whole or in part, cannot in any sense be interpreted to represent the Church, the Bride of Christ. The Church as the Bride of Christ is always symbolized in the prophetic Scriptures as "one body" and is never seen as a number of individuals. To make five or ten virgins symbolical of the one "chaste virgin" espoused to Christ (2 Cor. 11:2) is to try to make the Bridegroom a polygamist. Christ is to have one wife, not five, nor ten. (Eph. 5:21-33).

The 25th chapter opens with the word "Then". This word marks the exact time for the fulfillment of the rest of the discourse. "Then" means "at that time", "Then", particularly at the end and certainly not at the beginning of the 70th week, "shall the Kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom."

The Latin Vulgate as well as the ancient Syriac New Testament trans-

lates Matt. 25:1 "Then may the Kingdom of Heaven be shadowed forth by ten virgins, who took their lamps and went out to meet the Bridegroom and Bride."

"When" the rapture,—the catching up of the whole true church will have taken place seven years previous; the believers' works judged at the Judgment Seat of Christ; the Marriage of the Lamb having taken place; the marriage supper of the Lamb in Heaven over (Rev. 19:7-9) "then", the Bridegroom and the Bride return to earth from the wedding (Luke 12:34-40) and the cry is made: "Behold the Bridegroom cometh". The Ten Virgins—the Jewish Remnant (Rev. 7), gathered back in their own land, are spoken of as keeping the house while the King is away at the marriage. The wedding is over, the Bridegroom is coming home with His Bride. Those keeping house do not know exactly when. Some of them will be ready with lights burning, and some will not be ready. Those who are ready will go in with Him and His Bride and participate in the feasts at the Bridegroom's

home at Jerusalem.

18. *The "Talent"* Mark. (Ch. 25:14-30). The Church is not in view here at all, for it has particular reference to the period of our Lord's return to the earth, as in the case of the story of the Ten Virgins which precedes it, and of the judgment of the living nations which follows. The "servants" here mentioned cannot refer to Christians, because the man of one talent is cast into outer darkness, where there is weeping and gnashing of teeth (v. 30). Christians may be servants, but they also are "sons" and "heirs" and destined to an eternal inheritance (1 Peter 1:3-5). Our works may all perish, yet we ourselves shall be saved (1 Cor. 3:12-15).

The Divisions

The Olivet Discourse as recorded by Matthew is better understood when studied chronologically through its natural divisions. It is rightly divided as follows:

Introduction and Three-fold question (Ch. 24: 1-3).
—Turn To Page 12.

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OLIVET.

From Page 10.

1. *The Beginning of Sorrows* or the first half of the Seventieth Week of Daniel. (vv.4-14). (Compare with Rev. 6:1-11).

2. *The Abomination of Desolation* in the middle of the Seventieth Week of Daniel. (v. 15). (Compare with Dan. 9:27; Rev. 13: 11-15; Rev. 12:13-14).

3. *The Great Tribulation* or the last half of the Seventieth Week of Daniel (vv. 16-28). (Compare with Jer. 30:4-7; Dan. 12:1; Rev. 13: 11-18).

4. *The Coming of the Son of Man* immediately after the Great Tribulation as visioned in the seventh of Daniel. (vv. 29-31). (Compare with Rev. 1:7; Rev. 6:12-17).

5. *The End Time Warnings and Exhortations*—the parable from the fig tree and the days of Noah. (vv. 32-44). (Compare with Acts 1: 6-7).

6. *The End Time Jewish Testings*. "The Servants" (vv. 45-51); "The Virgins" (Ch. 25, vv. 1-13); "The Talents" (vv. 14-30).

7. *The Judgment of the Gentile Nations*—the separation of the "goat" nations from the "sheep" nations because of their treatment of "my brethren" the Jewish Christian remnant, during the 70th week of Daniel. (vv. 31-46).

Other Refuge Have I None

Sermon-Address by Congressman-Evangelist William D. Upshaw
Delivered in Beaumont, Texas.

EDITOR'S Note:

It is a favorite saying of former Congressman Upshaw, "I take a savage delight in letting people know I can speak on something besides Prohibition." It is not generally known that this recent Prohibition Candidate for President is also a preacher of remarkable pulpit power. Although not an ordained minister Mr. Upshaw has been set apart as a general evangelist, and for many years he has conducted highly successful revival meetings widely over America.

During his first month as a member of Congress, the country was startled by his conducting a two weeks' revival in one of the churches of Washington.

The NEA news service featured a story in the leading dailies of the country, with a picture of the Capitol,

the Devil breaking the speed limit leaving town and the distinguished Congressman giving "Old Split Foot" a hot chase. Just over this picture were the words "Lawmaker by Day—Evangelist by Night".

With this glimpse of this many sided man, Readers will be better prepared to enjoy a stenographic report of a powerful evangelistic sermon delivered recently by Mr. Upshaw in Beaumont, Texas. Speaking "To People Who Think and Those Who Think They Think", Mr. Upshaw used as his subject: "Other Refuge Have I None" and his text was, "Lord, to whom shall we go?"

* * * *

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The above mentioned booklet is a Reprint of a Section of the First Edition of *Baptism in Relation to Spiritual Life*—but slightly revised

and

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soul, however undefined it may be, a consciousness—an acknowledgement concerning that soul's responsibility to a Power infinitely above and beyond self.

The wisest philosopher who sits on reason's throne, the most benighted Hottentot that roams in Africa's darkened earth, builds on his belief; *the veriest infidel who ever spat his blasphemy on the white garments of Christianity, thinks he is an unbeliever, but his unbelief becomes his belief, and his belief is his religion.* And so, from the most benighted heathen to the proudest philosopher who ever swayed an intellectual scepter, every man has a religion of some kind.

We, who are Christians believe in our hearts, yes, we know from our own experience, that Christ, in the miracle of Regeneration, is the desire of all nations; and we come to the world dissatisfied, unsatisfied, hungering and thirsting saying, "Where shall rest be found, rest for the weary soul,"—we come and say, anchor your soul in the haven of rest that we have found in Him—a newness of heart and life. We have found not only a newness of heart and life, but we have found satisfaction of mind and soul concerning God.

I bring you, to-night, this desperate appeal, "Oh, you, who have not found rest, who have not found peace with God, I ask you in the words of the text, Where will you go to find satisfaction of mind and soul concerning God? Where will you go if you do not bring your soul and anchor it in the restful arms, the saving righteousness of Jesus Christ, the only hope of a sinful world?"

Other Religions

Where will you go? Will you go to Mohammedanism to find a satisfaction of mind and soul concerning God? You shudder at the idea and say, "I thought you were talking to people who think. You know we would not go to Mohammedanism." Let us see. There are millions who bow to the Crescent instead of the Cross, and they are just as intelligent so far as grey matter is

concerned, perhaps, as you or I. If you are thinking of going to Mohammedanism to satisfy your longing for God, I offer you the barbarism of the unspeakable Turk and the sensualism of the heaven of the Turk, as pictured in the Koran. Where will you go?

Will you go to Confucianism? I offer you for answer the superstition and the darkness of impenetrable China. Will you go to Parseeism or Hinduism? I offer you, for answer, the cruel castes and spiritual desolation of India.

Where will you go? You turn, in sickness of heart, away from all of these religions where there are hundreds of millions bowing at their shrines, who intellectually are as bright as you are. I ask you, then, will you find satisfaction of mind and of soul in atheism, in unbelief? I offer you for your answer the great, wide Sahara of Doubt in whose broad expanse never a church spire points to the skies, where the music of church bells is never heard, in whose wide domain never a hospital opens its arms to suffering humanity, and in whose vast solitude of desolation "there is nothing left to the soul but the new-made graves of faith and hope."

And you turn your eyes away and say, "Where shall rest be found? I cannot find rest in any of these things." There is only one other place you can go, O anxious soul, it is to the religion of the Lord Jesus Christ. "But," you say, "there are some things about it I cannot understand. You do not expect me to accept anything I do

—Turn To Page 18.

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THE SEVEN JUDGMENTS. By W. D. Herrstrom. Published by Bible Blue Book Publishers. Pages 32. Price 25 cents.

A N extremely helpful book has been placed before the ready public, dealing with a subject of great importance.

Mr. Herrstrom, whose recent prophetic writings are attracting wide attention, unfolds in graphic style the seven distinct Judgments. They are as follows: "Judgment of the Believer," (divided into three divisions) "Judgment of Israel," "Judgment of the Nations," "Judgment of Fallen Angels and Satan," and "Judgment of the Great White Throne."

The treatise shows that at least seven distinct judgments are referred to in the New Testament. He says, "Some are past, some are present, and some are future. Some concern the Jew, some concern the Gentile, and some the Church. Some for the believer and some for the unbeliever. Some take place on the earth, and some in heaven. Some are for punishment and others for rewards."

An unerring distinction is made between the Judgment of the believer and that of the unbeliever.

In referring to the Judgment of the believer Mr. Herrstrom says, "God's message to us is not one of condemnation but of Salvation. The judgment upon sin is past. God made the penalty. God paid the penalty. Salvation is a finished work. Judgment for the believer's sin is past." The "Judgment seat of Christ" mentioned by Paul is therefore a place of rewards for the believer.

In this connection, the "five crowns" are beautifully portrayed. "The Incorruptible Crown," "the Crown of Righteousness", "the Crown of Rejoicing", "the Crown of Glory" and "the Crown of Life." Yes, glorious rewards await the believers.

The book closes with a discussion of the Great White Throne Judgment. Mr. Herrstrom is firm in his conviction that, "No believer will ever stand before the Great Throne to be judged."

This book not only treats the subject extensively, but is deeply spiritual and deserving of a prominent place in the thinking of every genuine Christian.

* * * *

STUDY YOUR BIBLE: A SELF STUDY COURSE FOR BELIEVING CHRISTIANS. By Edward J. Young. Published by Wm. B. Eerdmans Publishing Co. Pages 109. Price 75c.

THERE are many who would like to attend a Bible School but are denied the opportunity. This book is prepared especially with this thought in mind. Busy people will be able to get the main facts of Bible instruction in a limited time, and with a small amount of reading.

Thirty lessons, each consisting of a thoroughly developed outline on some important Bible theme, and each followed by a series of questions, will take the student through thirty weeks of study. The Greek and Hebrew interpretations of many of the Scriptural passages, serve in making the various lessons exceedingly profitable for study purposes.

The Hebrew names of Jehovah, for instance, as explained in this volume make many obscure verses fairly jump at the reader.

* * * *

THE TEACHING AND PREACHING THAT COUNTS. By James M. Gray. Published by Fleming H. Revell Company. Pages 153. Price \$1.50.

THE writer of this magnificent book needs no introduction. Everything that comes from his pen is filled with fragrance of years of deep study and spiritual experience. This, his most recent book, consists of a series of fourteen lucid messages dealing with a wide variety of subjects. They impress one as possessing both the characteristics of the pulpit and the classroom.

The purpose of the book is to show the imperative need of sound, sane, Scriptural preaching and teaching. While the title suggests that the discussions are of primary value to preachers, yet each of the fourteen addresses have an appeal for all types of Bible believers regardless of vocation in life. Every page reflects real depth of Biblical scholarship. Dr. Gray says, "The Bible being the living Word of the living God, the more its contents are dwelt upon and explained to the people, the more opportunity is given for God's voice rather than that of man to be heard."

Impressive illustrations on how to unfold the Scriptures are given throughout the book, interwoven with experiences which the author has had in the ministry. Short sermons are published showing ways and means of presenting the Gospel to others.

"Gideon: the Hero of the Faith" and "David; a Man after God's own Heart" are two of the fourteen subjects used to describe the nature of sermon building and the value of Bible expositions.

The writer has discovered the destructive influence of shallow preaching and teaching, and in these pages he endeavors to call Christians workers to a deeper heart experience and a more profound knowledge of the Word.

Sermons appropriate for special occasions, such as Christmas, Thanksgiving, and other national days add to the value of the book.

* * * *

WHY I AM A CHRISTIAN. By O. Hallesby. Published by Augsburg Publishing House. Pages 176. Price \$1.00.

To be free from inhibitions concerning spiritual matters is a blessing

of great price. The Christian public is indebted to Dr. Hallesby for a treatise that will help banish doubt.

His Book, *Why I Am A Christian* meets a great need in these days when scholasticism is arrayed largely on the side of materialism and agnosticism. Too many have entered John Bunyan's "Doubting Castle" and have made shipwreck of their faith! This book is meant for their deliverance.

The Author's chapter on "From Doubt to Faith" cuts to the very heart of skepticism. He says, "There are two kinds of doubters, first, those who love to doubt, because their skepticism shields them from the accusations of conscience. But the doubters to whom I proffer my help are of a different description. They are in distress because of doubt. They are tired of painful uncertainty. They long for peace and rest which calm and impregnable assurance affords." This quotation is a fair sample of the direct way in which the author comes to grips with his Readers. Throughout the book, the Reader is "you" and the author is "I". Every chapter is a heart-to-heart talk.

Dr. Hallesby speaks from a depth of experience and is therefore able to help those who need this particular kind of instruction. The chapter on "The Mysterious Element of Christianity" embodies logic, reason, philosophy, and old-fashioned common sense. This portion of the book is divided into three parts. First, "That there is a mysterious element in Christianity." Second, "Where does the mystery lie?" And, third, "How can this mysterious element be explained?"

We read, "The Christian church, from the days of the apostles and down to our day, has recognized the Spirit-born life as the real secret of its existence. The mysterious element in Christianity is most intimately bound up with the supernatural element in Christian life. Because the Christian life is supernatural in its origin, it is also supernatural in kind."

The last chapter is to "Those who have made the choice." In this, the writer takes into consideration the emotional aspect of Christian belief. He says, "Whether a person after conversion experiences joyous or distressing feelings, has nothing to do with the genuineness or validity of his conversion."

Here is a volume to be placed in the hands of old and young who have honest questions in their minds concerning the fundamentals of historic and evangelical Christianity.

* * * *

THE HOLY SPIRIT AND HIS WORKINGS. By Aaron A. Smith. Published by the Author. Pages 48. Price 25c.

MR. SMITH has specialized on a subject of utmost importance. Going into the heart of Christian experience

he has brought out the secret of the Overcoming, Fruitful life.

The book opens with a compilation of Bible quotations showing the large place that the teaching regarding the Holy Spirit occupies in Scriptures. The third Person of the Trinity is mentioned 88 times in the Old Testament. He is mentioned in 22 of the 39 Old Testament books, and in 24 of the 27 books of the New Testament.

Mr. Smith says, "The Holy Spirit is designated by Jesus as a Person and referred to as 'Him' or 'He' and never as 'it.' He having no visible body, is to dwell in the body of believers."

The chapter on "The Three-fold work of the Holy Spirit" is a rich mine of spiritual truth. "Regeneration," "Sanctification" and "Power for Service" are equally as valuable. "Witnessing," and "Fruitbearing" are beautifully portrayed as a part of the ministry of the Spirit in the life of the Christian.

The Author is Pastor of a large Church in Tampa, Florida. His writings reflect maturity of thought and clarity of expression. Systematically he discusses the various "gifts of the Spirit."

While this work is doctrinally sound, yet its approach is primarily inspirational—rather than technical.

* * * *

THE UNCHANGING CHRIST AND OTHER SERMONS. By H. A. Ironside. Published by Wm. B. Eerdmans Publishing Co. Pages 168. Price \$1.00.

TWELVE sermons stenographically reported as they were preached from the pulpit of the Moody Church in Chicago are published in the pages of this volume.

The subjects are as follows: "The Unchanging Christ," "Ungodly Sinners Justified," "Saved by His Life," "The

Sacrifice Bound to the Altar," "The Messages of Pentecost," "Consistent Christian Behaviour," "The Priesthood of all Believers," "The Presentation of First Fruits," "How Pontius Pilate Lost His Soul," "The Folly of Procrastination," "Prophecy, an Outstanding Proof" and "Where is the Promise of His Coming?"

Dr. Ironside says: "Because these sermons were heard by between three and four thousand eager listeners who showed no diminishing interest from week to week, they are now sent forth in this way hoping that they will be blessed to a larger group and will make Christ more real and increasingly precious to those who read them."

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SO-CALLED.

From Page 3.

fy against the men who were accused.

It is known that certain Jews put up 8,000 *Swiss francs* in a lump sum to finance witnesses and press reporters. Everything was organized and made ready to flash the news to the world that the Protocols had been permanently refuted and relegated to the realm of falsehoods.

A Stinging Rebuff

Days were consumed by Jewish witnesses in presenting their evidence while the press wires and radio waves were kept hot with the news.

The defendants were utterly helpless because their attorney had apparently "let them down." They had no money, no witnesses, no friends to help them. However, only four days before the hearing began, when it became definitely learned that their lawyer had turned against them, they sought the assistance of another attorney, but no time was left in which to prepare a defense.

The new lawyer is a young Swiss gentleman about thirty years old, red-headed, by the name of Ruef. While he had apparently never studied into the matter of the international plot, yet it was evident from the beginning that he was sincere and dead in earnest. He said the thing that made him take the matter seriously was the fact that so many prominent Jews had journeyed all the way to Bern to testify.

But he had no witnesses to refute the attacks of the powerfully financed case which the Jews built up. Therefore, he put only one man on the witness-stand, a poor fellow who said he could not grasp the meaning of the Protocols because he did not know the French language. Jewish newsmen sent out the report that the testimony of this witness was "laughable."

When the case was over, and the public had been bombarded for days with carefully timed and planned propaganda, the Judge turned to the lawyers and asked if they had anything to say before the case closed.

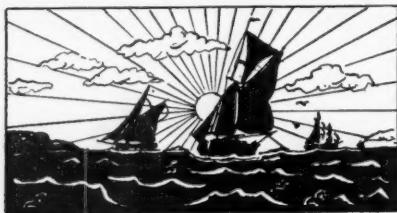
Everyone expected naturally that the defendants would be sentenced, that the new red-headed lawyer would give up in despair. But to their amazement, the young man came forth with the following statement (substance of the thought translated): "Your Honor: I know that both you and I are interested in having the entire truth brought out in this important matter. Only a few days ago did I enter this case and have had no time to prepare a defense and to summon witnesses. I therefore ask that the case be extended and that our side shall be given three months in which to prepare an adequate defense."

Thereupon, bedlam broke loose in the court room. It was like the dropping of a bomb. Press reports had to be revised. Radio announcements had to be changed.

According to Swiss law the Judge was compelled to grant the plea. This means that unless the Jewish leaders are able to squash the matter in some unexpected way that the case will again be opened about January 15th.

I am reliably informed that strong

—Turn To Page 22.



Missionary Reports From: Africa, West Indies, Greece, Indians and Defenders Jewish Testimony. . .

"Go into all the World and Preach the Gospel"

WITH these words ringing in our ears, and a burning message in our hearts we face the early part of the new year which brings missionary challenges from many parts of the world.

Nearly two thousand years have rolled by since these words were spoken by the One Who came to redeem fallen humanity. Thousands have obeyed the call, they have left home, friends, positions, and have waved back to the home shores a farewell, wiped the tears from their eyes, and then, with a heart burning with a passion for the lost have turned their faces toward the lands of temples, fetishes and idols.

Many have laid down their lives in this great cause, and their bodies buried beneath the sod in the jungles of lands clouded with heathen superstition. The whole world was shocked a few days ago with the sad story of how a missionary family in China had been paraded through village streets to be subjected to unspeakable tortures resulting in their death. Twentieth century martyrs for the Gospel!

Wherever warriors have fallen in their great Christian warfare, others have risen to fill their places. Oh, the books that could be written, the stories that could be told; but thousands of heroic deeds of Christian soldiers of the Cross have no record upon the pages of human history. But the day will come when the records of eternity will be opened and they shall have their rewards.

Think of that mighty army of pioneers: John Paton of the Hebrides, Hudson Taylor of Inland China, Carey of India, Livingstone of Africa and others who heard the call, "go". They went, and blazed trails over which many have since trodden.

But these have gone, gone to their reward, but still the call rings out to us, "go".

We speak of the soon return of our Lord, we spread the news of coming catastrophe, we say, "The end of the age will soon come," this is all true, and in the face of these prophetic facts, the call is still coming, "go". Our efforts must not diminish, our zeal must not abate, the fire of our soul passion must not go out, we must still "go".

I hear one say, "There is so much to be done at home, Sunday School workers are needed, teachers, evangelists are needed, this work must be done." Yes, how true, but with all this, the Master continues to call "go". No church that has a vigorous missionary

spirit will ever suffer along other lines.

Another says, "But there is a depression, we must be careful, we must take care of every dollar, we know not how long the depression will last". Yes, my friend, we know this condition exists, we know that every dollar counts, but where does it count most? Jesus says, "go". No greater investment can be made than in foreign missions.

"But," says another, "we have gone, many have gone, and yet there are more heathen than ever, more idols, more superstition." Granted all of this, but my friends, Jesus says, "go". Isaiah heard the call, and asked the question, "How long?" The answer came, "Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away." In other words, as long as there remains one human being who has never heard the message of redeeming love, we are required to "hold the fort."

Yes, indeed, the call is sounding as never before, "go". "Go ye"—others may not, but you must; others may have lost the vision, but you must not; others may not be burning with a passion for souls, but you must, you are responsible, you must answer, you must make the sacrifice, you must "go". "Go" with your prayers, your gifts, your heart and soul!

"Go into all the world," yes, "all the world." Not a nation must be excluded, not a tribe forgotten, not a language in which the Gospel is not to be preached, not a home, not a shack, not a dugout, where the light of the glorious Gospel is not to be taken. Jesus Christ loves the WHOLE world.

—John Tedder.

Girlhood Life Among the Navajo's

INTERESTING news continues to come from the land of the Navajo and Yaqui Indians.

Miss Katherine Beard, and Mrs. Iva Lauber are constantly meeting with new experiences in their effort to help evangelize the vast untouched tribes.

Miss Beard has written a very touching story in which she tells of the things the young Navajo girls have to face in life. The special case to which Miss Beard refers is that of a young

girl whom the missionaries have named Ruth.

"Ruth," says the missionary, "has been away to school; she had learned the ways of the white people, had learned to speak English, and now neatness and cleanliness have become part of her life.

"Through sickness, she had been confined to the hospital where she had sought and found Christ as her Saviour. Finally the time came for her to return home. Many miles would separate her from the mission station and the influence of her white friends, and she would now have to face life all alone.

"She commences her return journey accompanied by the missionary, realizing that she would again have to live according to the Navajo custom. Mile after mile they traveled until at last they were in sight of the hogan (hut). Her sister comes out to meet her and she is informed that her sister, who she thought was at school, has become married to an old uneducated man.

"Ruth, though young, was faced with the same stern fact that she, too, was liable to be sold into marriage for a few head of sheep to one many years her senior. She enters the hogan and tries again to accustom herself to the Navajo way of living.

"She has now found Christ, and with a brave heart she enters into the routine of Navajo life once again. 'But, I hope and pray I will not be compelled to go to squaw dances,' she says fearfully, because she remembers how young girls are often married off at such dances."

The last time the missionary saw Ruth, the smile of the new found life in Christ was beaming on her young countenance as she sought to content herself with the primitive customs of her people.

This vivid picture of life among the Indians tells of the value of the efforts of these faithful missionaries as they bring the glad news of Calvary.

All who are interested in having a part in this missionary endeavor are invited to send their donations to Defender Headquarters at Wichita.

Dr. Winrod will soon be returning to the United States from his European Missionary tour. Upon his arrival new plans will be laid for a more enlarged Defender Missionary Testimony throughout the world.

Please continue to pray for all these enterprises and send your missionary gifts to Defender Headquarters. Remember not one cent is kept out for any purpose, every penny goes directly to the field for which it is given.

PUSHING AHEAD IN LATIN AMERICA

AMONG the many interesting Missionary fields connected with the great Defenders Movement, Latin America holds a very important place. In the last few months our representatives in Puerto Rico have taken much new territory and have made many advances among the people of that Spanish speaking country.

Mr. Rodriguez, the superintendent of the Defender's work in Puerto Rico, is proving his splendid ability by marshalling the active forces of young men in a great attempt to branch out in every direction with the Gospel of Jesus Christ. At the present moment 20 young men are equipping themselves in the new Bible School for the various new outposts of the Islands. It will not be very long before these young men with their many talents and consecrated lives will be pressing out into new fields of labor and battling against the forces which are opposed to Christianity.

One of the special features of the work there at the present time is that which is being carried on by the Chapel workers. These men visit various outlying towns and villages establishing regular preaching places, some in small buildings and others out of doors. In this way thousands of people are reached with the Gospel every month. These workers report that the people gather for these Chapel services expressing a deep heart hunger for the Gospel message. It is the purpose of Dr. Rodriguez that many other chapel workers shall be added to this fine band of young men, so that by the time 1935 has rolled by thousands more, who up until this time have not been reached with the Gospel message, shall have heard.

Each report that comes from this field of labor glows with soul stirring information. Not only are meetings held but souls are being won. The workers tell of experiences which are like unto the revivals of old. People singing the praises of God, old time

conviction gripping the hearts of the masses, and people falling in penitence before God and finding the joy of new life in Christ.

Latin America's day has come. No longer is she left alone to grope in heathen darkness to be left under the tyrannic hand of Romanism, but she is receiving the Gospel message. The people of America are assuming the responsibility of making it possible for these brilliant Puerto Ricans to be trained and sent out among their own people.

The Defenders Movement specializes in the training of natives of these various countries, feeling that one native Christian can do more than 20 others sent from other countries. They know the language, they know their own people, they love their own country, therefore their service is valuable.

Mr. Rodriguez, the superintendent, has caught a vision; he is not satisfied even with the training of these young men, and sending them out to evangelize, but he himself is now preparing to make visits to some of the yet untouched Islands. No doubt reports will soon be coming back from him that he is prepared to put scores of new young men into the field. Surely this great work is worthy of our consideration and prayers.

Three great works are being carried on. *First*, the training of young men in the Bible School. *Second*, the many Chapels that have been established. *Third*, and not the least, the Gospel is being broadcasted over a radio station from Puerto Rico.

With these great advanced movements an urgent appeal comes to the people of America for financial support of this work. All Defender Readers are urged to send in their donations as soon as possible to the Defender Headquarters in Wichita. One hundred cents of every dollar sent for this particular work will reach Latin America.

Paul a Servant of Jesus Christ

PAUL REVERE, the Defenders missionary in Liberia, West Africa, first came to the United States about seventeen years ago, and returned to his native country on December 20, 1920. His friends and relatives were disappointed because he had not brought great wealth with him.

All that he had left was \$72.00. They forsook him, thus making his homecoming very sad indeed. Miss Mary Sharpe, a great missionary, who had been so used of God in Krutown had gone to her heavenly reward. Paul faced the battle of life all alone.

The members of the little Krutown church were scattered, some joining other organizations and others had gone back to their heathen ways. Paul was discouraged. His heart seemed to bleed for the Kru tribes back in the in-

terior who were living in darkness and heathenism.

Before long, new hope was born in Paul's heart, and again he offered his services to the cause of Christ until death should call him or the Lord should return. He sold his clothes, and got together every dollar he could, with which to build a place in which to worship God.

After weeks of hard labor in the forest, enough wood was cut to proceed with the building. Twice their canoes capsized as they were crossing rivers, and valuable books and provisions were lost. Before long the new building 24 feet by 18 feet was realized upon the ruins of the old church.

From this point Paul writes, "I pro-

—Turn To Page 18.

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PAUL.

From Page 17.

ceeded to the Kru coast in the month of April, 1921. I first stopped at Setta Kru, a prominent town with a population of 1,000 inhabitants, along the sea coast situated between Lineo and Cape Palmas. I discovered there were no missionaries and seeing the people were still in darkness worshipping idols of wood and stone, I was moved with the Spirit of God and at once dropped my bucket where I was and began telling the people of Him who came to seek and to save that which was lost.

"In the meantime, I was successful through their assistance, to collect material and have erected a temporary thatched church and school as well as a dwelling house 22x50 feet, all combined. Another house 25x50 feet was erected out of the town as a school for the boys.

"The people were starving to hear the Gospel and within the space of eighteen months we had a membership of 100. A Sunday School and day school were organized with a goodly number in each."

Thus Paul began his work among the people of Liberia, West Africa.

But working alone, with the forces of evil pushing in upon him, Paul found it impossible to carry on his one-man battle. In spite of the fact that he came from a family of heathen witch-doctors, he experienced a blissful conversion and developed a prayer-life with the Lord that served to inspire him through all of his trials. Finally, he returned to the United States and went to the Practical Bible Training School of Binghamton, N. Y.

While there he contacted the Defenders Movement and was sent back to his own people two years ago—thoroughly trained, a true missionary, a competent soul-winner.

Come Over To Macedonia And Help Us

THE Apostle Paul heard a voice calling in the opposite direction to which he was going. The voice said "Come over to Macedonia and help us."

It was the first part of Europe to receive the Gospel through Paul directly. Since that time others have labored to bring the glad news to southern Europe. In spite of all efforts, however, there is very little true New Testament Christianity in that part of the world.

But a new voice is to be heard in Macedonia. Dr. Gerald B. Winrod, founder of the Defenders Movement is now on his way to these Bible lands, and by the time this is read in the columns of *The Defender*, no doubt he will be traveling over the territory that Paul traveled.

This great advocate of the Christian Faith is taking the Gospel in person to the very scenes of primitive Church activity.

Rev. Velonis, a Defenders worker in that part of the world, awaits with eagerness the coming of Dr. Winrod. He feels that a new vision is taking

form and that the Gospel testimony will be proclaimed with new emphasis in Greece.

The entire Defender Family is invited to unite in prayer that God will make the visit of Dr. Winrod to Europe a source of great blessing.

In order to keep this work going, it is necessary to send a check to Mr. Velonis every month. The only source of financial income is the gifts received from interested Friends who read this Department of the Magazine.

REFUGE.

From Page 13.

not understand."

Where Reason Fails

Are you not accepting something now you do not understand? Do you understand the binding of the three elements entering into light that drives away the darkness? Then, turn off the light and leave this beautiful city in darkness because the people do not

understand the process by which the light is made.

Do you understand how the three meals you have eaten to-day enter into blood and muscle and bone and tissue? No. If you could understand that process, you would be like unto God that made it so. And you are not going to refuse to eat three meals, tomorrow, because you cannot understand the process by which they become a part of your body and thus sustain mind and heart and soul.

When I was preparing a book of my poems, "Smiles and Heart Throbs," for publication, written while spending those seven years on my bed, I came suddenly and providentially across the following verses entitled, "Faith and Reason," by Lizzie York Case. Listen, you who think a woman cannot reason—and let these burning truths search your soul:

Two travelers started on a tour,
With trust and knowledge laden;
One was a man of mighty brain,

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By C. W. WHITE

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And one a gentle maiden.
They joined their hands and vowed to be
Companions for a season;
The gentle maiden's name was Faith,
And the mighty man's was Reason.

He sought all knowledge from the
world,
And every world anear it;
All matter and all mind were his,
But hers was only spirit.
If any stars were missed from heaven,
His telescope could find them;
But while he only found the stars,
She found the God behind them!

He sought for truth above, below,
All hidden things revealing;
She only sought it woman-wise,
And found it in her feeling.
He said, "This earth's a rolling ball,
And so doth science prove it;"
He but discovered that it moves,
She found the springs that move it!

He reads with geologic eye
The record of the ages:
Unfolding strata, he translates
Earth's wonder-written pages.
He digs around a mountain base,
And measures it with plummet;
She leaps it with a single bound,
And stands upon the summit!

He brings to light the hidden force
In nature's labyrinths lurking,
And binds it to his onward car
To do his mighty working.
He sends his message 'cross the earth,
And down where sea gems glisten;
She sendeth hers to God himself,
Who bends His ear to listen!

All things in beauty, science, art,
In common they inherit:
But he has only clasped the form
While she has clasped the spirit.
God's wall infinite now looms up
Before Faith and her lover;
But while he tries to scale its heights,
She has gone safely over.

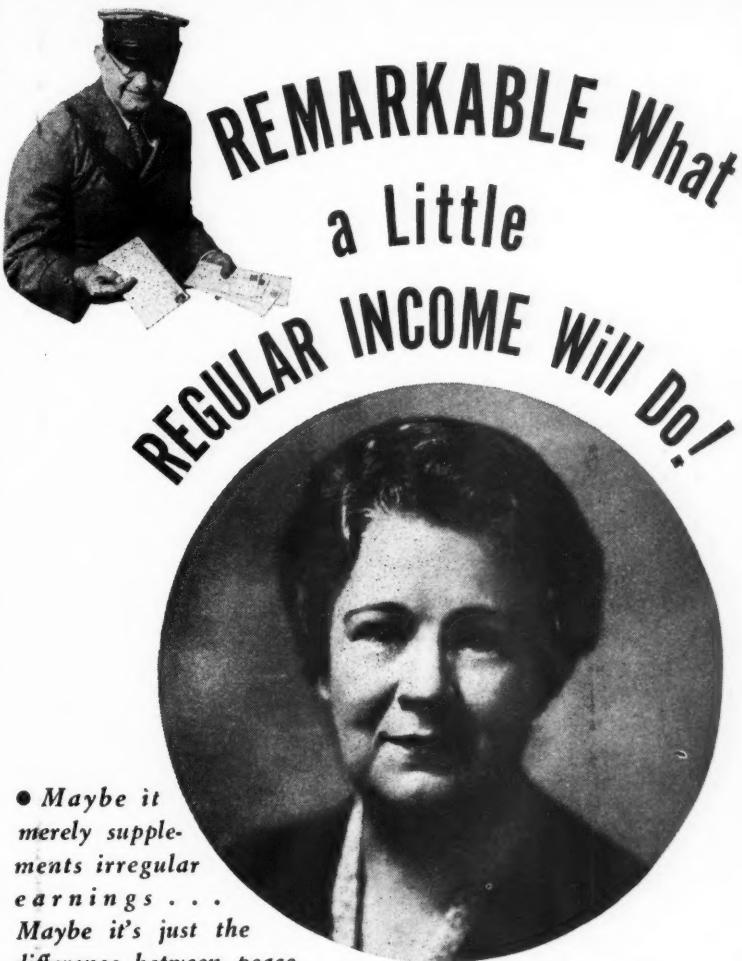
He tries, from earth, to forge a key
To open the gate of Heaven;
That key is in the maiden's heart,
And back its bolts are driven.
They part. Without her, all is dark,
His knowledge vain and hollow;
For Faith has entered in with God,
Where Reason may not follow.

But somebody says: "Do you mean
to say to a thinking people that we
must accept something that has no
reason about it?" No, but remember
what Spurgeon said: "There is nothing
more reasonable than to cease to
reason about that which is above
reason."

I thank God I worship a God I can
not understand. If I could understand
and fathom God, then God would be
unworthy the adoration of my soul.
There is enough in His Book for us all
to understand. God's truth comes down,
as it were, like an inverted pyramid
from the skies. Here, in the heart, is
enough to understand, I am a sinner;
Christ is my Saviour; if I accept Him
I am saved; if I reject Him I am lost.

I understand more and more as I
try to live close to Him, and as I try
to do His will, the tangled skeins are
straightened. More and more I find the
burdens removed, the vision broadened,
the glories of Christ grow wider and
higher. When He leads us yonder
beyond the gates of pearl and on the
streets of gold, when we look into His

—Turn To Page 20.



- *Maybe it
merely supple-
ments irregular
earnings . . .*
- *Maybe it's just the
difference between peace
of mind and frequent worry . . .*
- *Maybe it's all there is to protect
old age . . .*

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REFUGE.

From Page 19.

blessed face, He will teach us all the mysteries that we could not understand in a world that is blinded by sin.

I come to you to-night, O wandering man—thinking man or woman, and tell you this; you cannot expect satisfaction of mind and soul on mere human reason. Turn and place yourself in the arms of Jesus Christ the Lord, and He will make the mystery clear.

Will You Go To Godless Worldliness?

"Ah," but some man says, "that is too much religion for me. I do want to do better than I am doing. I will tell you what I am going to do; I am going to do something to just shut out this voice of conscience that is bothering me. I am going to plunge into a life of worldliness to drown out the small voice that is disturbing my soul."

I hear another one say, "If I simply try to be half-way respectable, if I try to be decent, and love a life of pleasure, what then?" Ah, remember, man or woman, remember when you lift to your lips the intoxicating cup of dissipation, that "while pleasure floats on the surface there is danger hiding below."

I wonder if there is one here who has tried to drown the voice of the Spirit of God in the whirl of godless dissipation? I shall never forget how they took me on my bed and carried me to the Noonday Association at Woodstock during the latter part of my affliction, or rather of the seven years I spent on my bed. I can never forget when grand old Dr. John G. Gibson spoke on the temperance report.

I lay there before him until it seemed that the fire fell from his flaming tongue and almost set me wild. I can hear him now, saying: "One of the saddest things I have ever seen in the world is a man drinking—a man drunk; a husband who stood at the marriage altar, promising to love and protect—now he lies there with not strength enough to brush a fly from his bloated face. I have seen something sadder than that—I have seen a father drunk; a father making the footprints in which if his children walk, they will walk to a drunkard's grave and a drunkard's hell. I have seen something sadder than that—I have seen a son drunk—holding the heartstrings of his mother in his hands, a son who was the mother's crowning hope, on whom she expected to lean in her declining age, staggering on his mother's bleeding heart, drunk!"

One Mother's Guilty Son

Ah, as he uttered these burning

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words there was one mother's son who heard him, whose heart almost burst within him with remorse and repentance. That mother's son remembered how, as a boy, he went to town one day with one older than himself, as ready to teach him wrong, as the boy was ready to learn—the foolish idea that a boy is not a man until he has been on one or two "first-class jags."

But that boy went into a saloon, though he was but sixteen (when the law said keep out until twenty-one), and took the hand that reaches to you now, placed the money on that counter and bought the liquor that made him drunk. He staggered to his father's country store and his mother came with her sweet, blue eyes filled with tears, and said, "My son, this will break your father's heart if he sees you. Let me put you to bed before he comes." When that foolish boy came to himself at last he looked that weeping, loving mother in the face and said: "Until I die neither my mother nor my God shall ever see me in that condition again."

Are you here, my boy, staggering toward death and hell, breaking your mother's heart? God help me to help you fall on your knees and say, "God be merciful to me a sinner"—and to find peace in my Saviour's love.

Will You Go To Mere Morality?

Another man says: "I am going to reform. I am not going into worldliness or dissipation any longer. I will tell you what I mean to do; I am going to turn over a new leaf and be a better man." Let me ask you, then, will your mere morality be a satisfaction of mind and soul concerning God? What about it, men and women, if you are here—you who have said, "I am doing the best I can!" I think that at least one

person out of every five of those whom I have met and asked if they are Christians have answered: "Well, I don't do anybody any harm—I do the best I can."

I asked a man if he were a Christian? He said: "I am trying to be." Why, my friend, you might as well try to be a horse, a steer, a street-car or anything else in the world that you cannot be. You do not have to try to be your father's son. Now, if you have been born again, you do not have to "try" to be your heavenly Father's son. But, trying to be will not satisfy the soul concerning God. Mere morality is not enough!

He said one night after he had taken the third degree—you Masons know what that means—he walked home between midnight and dawn. Frankly, I have my private opinion about any kind of a lodge that will keep a man away from his wife and children until

—Turn To Page 22.

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REFUGE.

From Page 20.

3 or 4 o'clock in the morning. But anyway he walked home in the small hours, thinking, thinking, thinking—“What does this mean through which I have just passed to-night? What is the difference between this beautiful morality and Christianity?” He was not then a professor of religion, though I believe he had been truly converted. Thus he reasoned: “This thing I have learned to-night teaches me a beautiful morality; it tells my hands what to do, but Christianity gives me a new heart and makes me love to do these beautiful things and that is the vital difference.”

A Shipwrecked Vessel and a Shipwrecked Soul

Where will you go, and when will you go, if you don't go to the Christian's Christ, and if you don't come to Him now? Years ago you saw the story how a vessel was wrecked not very far from the Atlantic coast. For days, rescuing crews were picking up starving men and women lashed to floating timbers.

One Captain, with glass to eye, said suddenly: “Down with the life boats—rush! Yonder in this awful sea, drifting toward the rocks, I see a woman lashed to timbers; I think there is a child in her arms.” As they struggled on over the waves, now on the crest and now in the trough of the sea, suddenly a sailor said: “Listen, mates, the woman is singing in a sea like this.” Over the crest of another wave, and down again into the rough of the sea! And when they came near enough they saw her there, her baby in her arms, strapped to the floating timber, looking up into the face of heaven and singing:

Jesus, Lover of my soul,
Let me to Thy bosom fly!

On and on they came, nearer to her; over another crest of seething water and now again into the sea, until they heard the woman singing again:

Other refuge have I none,

Hangs my helpless soul on Thee. Sinner, you are out on life's wide, wild sea. You are being dashed toward the rocks of death and desolation. There is no refuge for you anywhere except in the bosom of the Lord Jesus Christ. Won't you come?

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SO-CALLED.

From Page 15.

defense is being prepared and that many invaluable documents will be presented which will tend to bring into the open alleged proof of the plot which has never before been explored in a public way.

A similar case appeared before the courts of Cairo recently when the Egyptian Jewish community brought action against the Egyptian German colony. The Germans won with the result that the plaintiffs were obliged to pay all legal costs.

Occult to the Core

There is a strange, unseen, occult force working behind the scenes in European affairs at the present time. During the last few days I have observed repeated evidence of these agencies, which from all indications are Satanic, at their base.

The principal vehicles through which they are manifesting themselves are the Grand Orient of Masonry and the ancient Rosicrucian Fellowship with other inter-locking mystic orders and secret organizations.

Time and space now forbid a further discussion of this phase of the European situation. Suffice to say that Masonry of America is far different from the powerful Jewish Masonry of Europe.

* * * *

DON'T miss the March Defender which will contain further reports of Dr. Winrod's European tour.

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International Sunday School Lesson Comments For Month of February and First of March

By Rev. Paul S. Wight, First Christian Church, Asheville, N. C.

Lesson for February 10 Peter Preaches at Pentecost

Acts 2:22-28; 36-41

The crucifixion of Jesus, the wickedest act ever committed, was nevertheless a part of God's eternal plan of redeeming love, but was none the less a free act of "lawless men".

But Herod could not kill Him, Satan could not seduce Him, death could not destroy Him, and the grave could not hold Him. The same is true of us if we are in Him.

The sermon Peter preached produced conviction for sin. The Spirit came to them, and through them convinced the world (Jn. 16:8).

Having believed, the Spirit through Peter, told them to "Repent," i. e., renounce all sin and absolutely surrender the will to Jesus as "Lord and Christ." "Be baptized," the indentification with Christ in His death and resurrection. When baptism is preceded by real faith and real repentance, there will be "remission of sins" and the reception of "the gift of the Holy Spirit" (v. 38).

The Holy Spirit is the blood-bought birthright of every believer in Jesus Christ. If one does not have the gift of the Holy Spirit experimentally it is either because he does not claim his birthright by simple prayer and faith (Acts 4:31; 8:15,16), or else because he has not really made Jesus Lord and Christ by absolute surrender of the will to Him.

The four things in which they continued steadfastly are worthy of note. (1) "The apostles' teaching," no running away after every new religious fad. (2) "The apostles' fellowship" (Eph. 4:13,16). (3) "In the breaking of bread." They did not neglect regular obedience to Jesus' commandment to show His death and to feed upon Him in the Lord's Supper. (4) "In prayers." A prayerless church is a dead church, one without power to sustain its own spiritual life or to cope with worldly and evil forces by which it is surrounded.

Lesson for February 17 Peter Preaches Good Citizenship

I Pet. 2:11-17; 4:1-5

On this earth the believer is a "sojourner," a "pilgrim", this is not his home (Phil. 3:20 R. V.). We should never forget our pilgrim character.

Our whole conduct in word and act should be of such a character as to stop the mouths of the unbelieving who would damage Christ by criticizing His people. Our conduct should be of such a character as to compel the enemies of Christ to glorify God because of our good works.

The Christian holds all government

as "ordained of God" and knows that the one who resists these divinely ordained rulers is resisting God (Rom. 13:1-2). He inquires what the law is and having found it, obeys it, be it good or bad. He does it as a matter of Christian duty, "FOR THE LORD'S SAKE."

The Christian is a bondservant of God, i. e., he is a servant who is the purchased property of the Master whom he serves. Such service is the only true "freedom."

It "is the will of God" that His servants shut the mouths of the "foolish men" who know not God, not by asserting our liberty, but by "doing good." The most convincing of all arguments

One is a Christian to the extent he has the mind of Christ, i. e., Christ's manner of feeling and thinking (4:1-2).

"He that hath suffered in the flesh hath ceased from sin." One who has suffered in the flesh, i. e., as Christ did, rather than sin (3:17), hath ceased from sin. The invariable cost of stopping sinning is to suffer rather than sin. A pretty high price. Are you willing to pay the price?

Anyone who has no hankering after the things of the world, will be considered "very odd." Today, as then, they "speak evil" of the one who separates himself from their "riot."

Lesson for February 24 Peter Heals a Lame Man

Acts 3:1-10; 4:8-12

V. 1.—"Ninth hour"—hour of sacrifice (Ex. 29:39; 1 Kgs. 18:36) and all approach to God in prayer must be on the ground of shed blood. It was the very hour at which Jesus died and opened up for us a way into the holiest of all (Lk. 23:44,46; Heb. 10:19-20).

V. 6.—His pockets were empty, but he was full of power.

4:8-10—Their being brought before, and their treatment by these rulers, was an exact literal fulfillment of the prediction of Jesus (Matt. 10:17).

Peter had seen this body together once before, when Jesus was tried and condemned. Then he was frightened and played the coward, but now he is calm and fearless. The resurrection of Jesus from the dead and his own baptism with the Spirit, has wrought this great change.

4:8—Jesus' gracious promise for such an emergency as this was fulfilled (Mt. 10:19-20; cf. Lk. 12:11-12; Acts 13:8-9). The same promise is for us in any emergency of Christian service and testimony.

Peter had already been filled with the Spirit at Pentecost (2:4), and will be again farther on (v. 31). Therefore it is very clear that the filling with the Spirit is not something that occurs once for all, but needs to be repeated with each new emergency of service.

Peter closes with an appeal (v. 12).

There is salvation for *anyone in that name*, salvation for *no one outside of it*.

Lesson For March 3 Peter Unmasks Falsehood and Hypocrisy

Acts 5:1-6; 8:18-24

The record of the early Church up to this point in her story is a fair and attractive one. But now the *Serpent again enters Eden*.

V. 1-2—He thought he would imitate the act of Barnabas, but without the sacrifice, and get the blessing without paying the price.

V. 3-4.—The Holy Spirit guided the Apostolic Church, and the attempt to deceive the Spirit-guided Church was an attempt to deceive the Holy Spirit Himself, it was a "lie to the Holy Ghost." In lying to the Holy Ghost, Ananias had "not lied unto man, but unto God." Peter makes plain here the Deity of the Holy Spirit. He is "God."

V. 3—Peter's question implies that while the plan had originated with Satan, Ananias was none the less responsible in that he had given place to Satan and permitted him to fill his heart. Satan cannot fill our hearts without our consent.

The fact that the sin originated with Satan did not lessen the guilt of Ananias, but aggravated it. He had entered into partnership with the devil, and that is what every liar is doing, every teacher of error instead of the truth of God (1 Jn. 2:22).

In 4:31, we see the true disciples *Spirit-filled*, but here we see Ananias *Devil-filled*. The heart that is open to the Holy Spirit He will fill; the heart that is open to Satan, he will fill.

8:18-24—With Simon Magus, in our own day, must be classed all who desire the office but not the grace, who have in view, not the service of Christ, but personal aggrandizement, not holiness or a lofty spiritual experience, but personal prestige.

The great gifts of the Spirit, which he fain would have bought with money, are not purchasable, even with much fine gold. As with all God's great and precious gifts, they are **BESTOWED** by the Giver of every good and perfect endowment.

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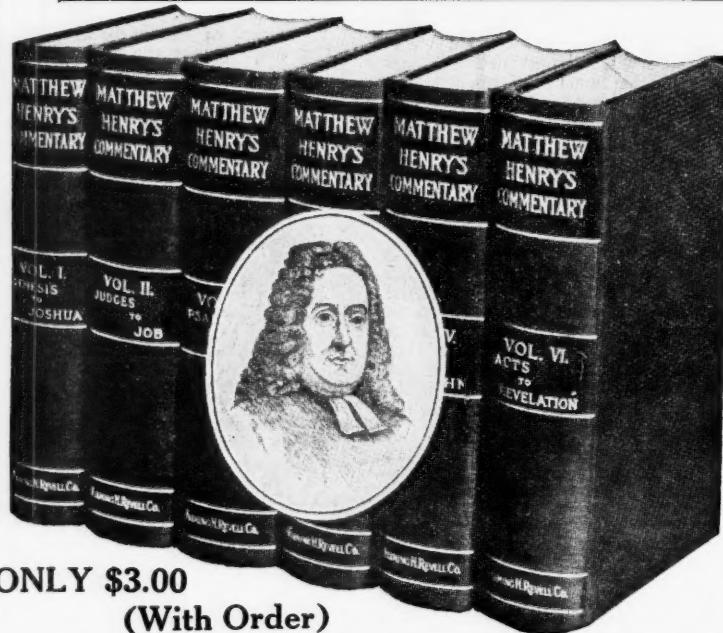


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people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel. 11 So all the men of Israel were gathered against the city, knit together as one man.

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